

Rev. Amos A. Phelps
Genl. Agt. Am. A. S. Soc.

Anti Slavery Office
Boston August 5, 1834

Dear Sir,

47

The Messrs. Breckenridge & Mr. Kimney

had a public meeting at Bromfield St. Church yesterday afternoon at 4 o'clock. The meeting was designed to show the claims of the Maryland Col. Society though the speakers strayed far from the text and compassed a variety of topics. Mr. Garrison says they were far less ferocious than they were at the Temple the other evening. They were however bitter enough against us "fanatics". As to numbers the meeting was respectable - Ladies about 6 to 1 - 350 at least in all and perhaps 450. I counted 100 men on the lower floor. I said 6 ladies to 1 gentleman. This was a calculation of another person not of my own. I should think there were about 14 ladies to 1 gentleman but no matter how it was, the people all behaved as well as they could considering how much their visible faculties were occasionally excited by the sarcasms and witty expressions of the speakers. I should have been glad to have furnished the following brief sketch of the meeting in season for to day's mail but could not. It must therefore lay over till tomorrow.

Rev. Mr. Lindsey Chairman. No Secretary. Prayer by Mr. Winslow - very short and faint. — Mr. M^r. Kimney said, His part to perform on this occasion was plain, though of great importance. He was to act as Master of ceremonies - to introduce two young foreigners, the legitimate sons of two great African Kings. These two boys fairly represented the whole African race. They are not slaves. The principles of the Maryland Society differ somewhat from those ^{of the} Parent Society. These boys are the first fruits of these principles - we have received the confidence of the natives of the S. W. Coast. When the first despatches (pointing to the boys) arrived from our agent at Cape Palmas I said glory to God. But there are some so reckless as to say we would oppose the Colonization Society if ~~they~~ ^{we} knew it would enlighten all Africa. A certain individual said to a poor woman about to go to Africa we would rather you would ~~you would~~ throw yourself into the Delaware, to risk the loss of your soul than to go to Liberia to uphold the Colonization Society. The ~~fruit~~ ^{fruits} of our schemes have become manifest - slaves are ready to be given up to us. One hundred and fifty thousand dollars worth of slaves have been offered to the Society because they cannot be manumitted in the state. These boys were given to us as hostages. Their parents gave them to us desiring us to educate them. They thought it a most favorable time to send them here to be educated and learn the arts of life. They are held up as trophies of the moral principles which actuate our scheme. They gave us these boys to teach them the book, Why? They saw that we were superior to them. They said teach our children to be what your colonists are. They place confidence in us when they see our kind feelings. [Here the boys were introduced, and their names and places of residence given.] Their fathers are two powerful kings and are cultivators of rice. We owe a great debt

Mr. Robert Breckinridge said. I came here greatly disappointed. I supposed the people here had understood Colonization these 17 years but to his astonishment he said he found they did not understand it at all. It was therefore necessary for him to explain as well as he could what it meant. He said. The public mind seems to have been trained by those hostile to Colonization. Slavery is a sin in which all are participators. He spoke about the Abolitionists, of their foolishness not to say madness in raising a noise here against the South. The first action of the Abolitionists will render the Union. We have the press to act on public opinion. Common sense says the way to do away slavery at the South is to persuade the slave holder, to get them to join for they have the power. (real abolition) We profess to be reasonable beings down South, we understand the subject and we suppose you do. There are in Maryland now 103,000 slaves. We have freed 50,000 already. The whole of N. E. has liberated only about 43,000. They have not done so much as Maryland alone. We intend to set the slaves free. A combination is got up and says you shall not except you do it in our way - they call all who hold a slave a moment longer a pirate and say he ought to be hung. Now here is a man born by the providence of God a slaveholder. That man ought not to break the connection of the slave to his master and put his slaves in a worse condition. A man who has just waked up and looked around and seen slavery says all are asleep and blind on the subject while we have been striving these 40 years to get rid of it. I always was opposed to slavery but to let the slave free now I know they would steal. Genl. Washington on his death bed proclaimed liberty to his slaves, and it was a noble act, but it did them little good for one half of them were hung as the records of the courts in Virginia will show. (He did not say whether white men would have been hung for the same crimes these men committed.) I will go with the Abolitionist and say begin now to educate them, to prepare them for liberty, to teach them a trade. It will not do for the slaveholder to say to his slaves "go off I will have no more to do with you". There are 1700 free blacks in Baltimore. This shows that we are not cruel, nobody wants them there, they find themselves comfortable there or else they would go off. There are many respectable black people in Baltimore but the mass are miserable. If we have a brother who by going to Louisiana would better his condition in every respect and do more good should we not say go. The blacks will be better off at Cape Palmas. I say to them if you go you will be free as I. You can spread civilization over Africa and enjoy yourself. It is hard work to gain access to the free colored population of this country, Gutzlaff has better access to the Chinese than a man can have to these people and he thought a sane man. The black man can do more in Africa: it is his home. There is as it were a flaming sword swinging every way to keep the white from Africa: he cannot live there: let the colored man go where he belongs (!?) to Africa which God intended for him. I endeavored to gather a church at Baltimore. I got together about 42 men & women and a congregation of about 300 in my lecture room. The place became too straight for us and I went around to members of my Ch. and asked them if they would consent that the meeting house might be used for their accommodation and they all said Yes, Yes. In the providence of God however we found a place and did not need the meeting house. This was the first attempt ever made in B. to gather a Col. Ch. of our denomination. I could not now obtain my meeting house as I could then on account of the efforts which the Abolitionists have made. Last winter I went to Washington to attend the Annl. meeting of the Col. Soc. I went to make a speech and to hold up the sin of slave holding and while I was gone my Col. Ch. got together and ~~gravelly~~ ^{gravely} discussed the question whether they would hear me any more. I know not but they will see the last Liberator and read what terrible things I have done here and will turn me out when I get back. The whole scheme of the Abolitionist is revolutionary. If they carry out their schemes the South will separate. A certain placard in N.Y. was seen in the hand of an Abolitionist so that the Colonizationists could not have been the whole cause of the mob. [mark the words "whole cause"]. The condition of the blacks needs compassion. I wish to raise them. I should like to have a separate meeting in my Ch. and have it crammed from cellar to garret, but I dare not do it now. A man may stand ^{clear} of harm a 1000 miles off and throw a rocket into my magazine and blow me up sky high. Our object is to do good, yet it is not 10 days since our

scheme was called a scheme of villany. Instantly set free; it cannot be done. It will not make men free to say so, it is madness of folly. They must be prepared or they cannot be made free. I will say with the Abolitionist begin to prepare him. It is a sin to keep slaves. I have it from good authority that at the late convention at Philadelphia gentlemen of respectability took a black lady on one arm and one on the other and went thus into the meeting and sat between them. Now I do ^{not} complain of this if any persons wish to do it, every one for his taste said an old lady when she kissed her Cousin, but I ask if this is the way to do the colored people good. No; all men even the blacks themselves, despise such things. Will a man shoulder all the prejudice rather than do a good act? You can't act but by suasion, by persuading us to do. (right) The free black man is protected in his property though he cannot so easily obtain justice as others who have friends in high standing. Some in Maryland say the blacks shall go, they shall go out of the state if they cannot procure of a judge a certificate of good character, if he cannot do this for what Society on earth is he fit? The difficulty with us is not - shall we make them free? but ^{what} shall they go when free? We want you to help Maryland to free herself first then she will help you in freeing Va. N.C. &c. We came here ^{to ask you} to aid us to do away slavery in the way we think best.

John Breckenridge said. We are in principle Abolitionists, in the practical sense of the term. We have no sympathy with the slave holder: we abhor the man who holds slaves. An opposition Soc. has sprung up which says let the slaves go free. Shall we undo the chains of the felon and let him loose on our community? I have a slave 80 yrs. old in Ken. shall I cast him on the world? I inherit an infant from my father shall I cast him off or keep him until he can enjoy freedom or send him off if the laws forbid. I can call you brothers notwithstanding the ferocity and madness of some. God has used colonies to spread the human race - to spread the Gospel - there are 3 principles of action - the aggressive principle, bringing men to the Gospel - the other is to take these christianized men and send them through colonies to carry the Gospel as our fathers did on these shores. The colony at Liberia is more flourishing and in a better condition for the time than the Plymouth colony. God has spread the Gospel by colonial influence, this is the only way to give the Gospel to Africa. White men cannot live there. The col. man is acclimated to it, he only can live there. The amount of deaths which occur there are only 7% per cent. These christianized men have been brought to the Gospel by crime. We wish to send them back. Some men are reckless enough to say let Africa remain in darkness, this is a zeal without knowledge. These boys are here as a moral and sublime fact, the people have confidence in us. As the bargain was closed with them, the sails of a slave ship were seen flapping in the wind, they pointed to the vessel and said can we trust you? They bathed the beach with their tears as they parted with their boys; How would they commit their sons to us except through the benign influence of the Colonization Society? They offered us a whole territory if we would give them the book. As a hater of slavery and knowing you to be such, we say that abolition principles are immoral in their tendency. They chafe the South, excite them & prevent them from action. These principles cannot be carried out without the disruption of the union. They are scattering fire brands, arrows, & death. If that is the spirit which leads you on in less than 10 years the union will be dissolved; if these are your principles you will never cause slavery to cease, you will only exasperate the South. We go for the South though we are haters of slavery [We cannot serve God and man now] We labor because we love the black man and the union.

Father Taylor rejoiced to have the cause presented in the way it had been. He said, God bless the scheme, they mean to make the slaves free as soon as they can. Amen!

I am sorry that I can not give you a better account of the meeting. The above is taken from Mr. Sewall's notes with some ^{thoughts} I recollected myself. I tried to get Mr. Hallett to attend and make a full report - but he was otherwise engaged. I doubt whether the whole would have ^{been} worth the expense of writing out in full. It was stated at the close of the meeting that an opportunity would be given to all who wished to contribute to the object. Mr. Geo. Breckenridge amended the notice by saying that the meeting was not held (?) for the object of collecting money, but principally to explain their principles, though if any gentlemen present were disposed to give any thing he hoped they would embrace the opportunity. There were 3 gentlemen accepted the offer and put down each a bill. - There was one fact which struck me with peculiar force & that is there was not a man present of the Armstrong, Cutler, Means, Jenkins, Proctor, Lambert, Joyce, Melling, Safford & Kimball class. Mr. Perkins & Mr. Brewster were there. Besides them the gentlemen were of the middling and poor classes. The Messrs. Breckenridge started yesterday for Andover. Mr. Mc. Kinney was too unwell to accompany them. I understand they mean to visit Salem & Northampton. Mr. Blagden told me he did not know whether they intended to do more than disseminate

their principles. Mr. Mc. Kinnery preached at the 3 Methodist Churches on the Sabbath and took collections - in one about \$12. in another \$4. and some cents & in the other \$3 and some cents. Mr. Blagden preached to his people and took \$60. - I did not hear of any other. In conversing with Mr. B. this morning he took the ground that our abolition brethren in the Ch. had not a right to have their side presented in a similar way. This ground I think is untenable. I could ^{not} help telling him that he was not so great a friend of liberty as I had always taken him to be because that while he claimed his right and enjoyed it ~~too~~ the right of the abolition brethren was not acknowledged. I am not without my fears that some dissatisfaction will arise if Mr. B. & the col. brethren persist in maintaining this ground. Lewis Tappan was here yesterday. He read a letter from Thome in which ~~was~~ ^{was} contained the soul-cheering news that his father had set his slaves at liberty. I know you will thank God for this and take fresh courage. I remain your fellow laborer

B. C. Bacon

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Boston Aug. 5.

1834

Rev. Amos A. Phelps

Care of Samuel J. Peters & Co.

Portsmouth

Gallowell Maine

This has just come to my knowledge

Single - 1 Demy sheet

